

HOLY SATURDAY



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INTRODUCTION

THE RISING-DAY

This is the Day of new life, the Day of Christ's Rising from the dead and of our rising to life with Him.

Yesterday Our Lord died on the Cross. His Soul was separated from His Body; His human life ceased. He Who is Life and Holiness itself, the Son of God made Man, endured the effect and punishment of that greater death, death to God's life, which Adam by his sin had chosen for himself and for all his descendants. By so dying, Christ Our Lord destroyed our spiritual death; He made it possible for us all to die to our death by the power of His death.

Now He rises victorious from the dead. His human Soul is re-united to His Body. He takes up His human life. But now He is more completely alive than ever a Man was before. "Death has no more dominion over Him". He is alive with the divine life, for He is the Son of God. He is alive with a human life now free from all suffering or weakness or limitation, a human life completely charged and penetrated by God's life. And thus He restores our life. For He rises again as the Head of His Body, the Church, which was born from His side as He lay dead on the Cross. He rises to share His life with all mankind who will be incorporated into His Body by Baptism, who will become His members, who will die to sin in His death and be raised to the life of God's children in His rising.

The first Easter, then, was the greatest day in the history of the world. It was the Day when God began His second creation, which is even more wonderful than the first creation, His renewal of all things in Christ to a splendor even greater than they had when God first looked at them and called them "very good". When Adam sinned, he cut himself and the whole human race off from God, the source of life. He handed himself, his race and his lordship of the material world over to the devil, who can only spoil and disintegrate and destroy. So the whole world became old and stale at the very beginning of human history. But on the

first Easter God began to make all things new in Christ. He began to give His life once more to men through and in Christ's Mystical Body, the Church, and through the members of that Mystical Body, He began to restore all things.

Invisible to merely human eyes, unperceivable by merely human understanding, this wonderful renewal has been going on for all the centuries since the first Easter Day. And it will go on for whatever further centuries God wishes, until the growth of the Mystical Body is complete, until Our Lord returns in glory on the Last Day. Then all His members will appear in glory with Him, their bodies as well as their souls risen and transformed according to the Pattern of His Risen Soul and Body. Then the restoration of all things in Christ will be completed and visible. Then God will be all in all.

So the Feast of Easter is the greatest day in each year, and Holy Saturday is its dawn. For in the Church's yearly renewal of the Mysteries of our Redemption, God deepens and extends the *renewal*, the making-new of all things, begun on the First Easter. Therefore the Church today blesses a *new* fire, blesses *new* water in the Baptismal Font, brings forth *new* children to Christ in Holy Baptism and *renews* the baptismal grace of all her members.

Let us take part, then, in the Church's liturgy this morning, with all our minds and hearts and voices, so that Christ may fill us with His holy newness, so that we may go out to radiate His Easter joy to the whole world, to bring all men to share in His Easter victory.

THE RISING OF LIGHT FROM DARKNESS

These glorious ceremonies of Christ's Rising, in which we now take part on Holy Saturday morning, were designed for Holy Saturday night, for Easter-Eve. It was during the night that Our Lord arose from the dead; it was during the night, therefore, that Christians celebrated and took part in His Rising. But during recent centuries, this celebration was gradually pushed back, first to Holy Saturday afternoon, and then to Holy Saturday morning. For the Church wished to suit the convenience of her children, who could come together more easily in the day-time than at night, in order that the greatest possible number of Christ's members could celebrate His Rising with Him.

But now conditions have changed once more. Today, as in the first centuries of the Church, it would actually be much more convenient for clergy and laity alike to take part in this Easter celebration on Holy Saturday evening, than it is for us to come together this morning. If the Holy Saturday Liturgy were to begin about 9.30 this evening, ending with the first Mass of Easter (now the Holy Saturday Mass) at midnight tonight (as the First Mass of Christmas is celebrated at midnight), many more of us would be able to come and take part in this "Mother of all vigils" than can do so as things are now. Let us pray, then, that Our Holy Father, the Pope, who is so anxious to have us all take part as fully as possible in the Liturgy of the Church, may make it possible for us once more to celebrate Christ's Rising on the night of His rising, for the glory of God and the joy of the faithful.

Our Lord is the Sun of Justice, the Light of the World. Today He rises from the darkness of the grave to shed His light on all mankind. The Church therefore begins her celebration of this holy night of His Resurrection by kindling a new fire and lighting new candles from it, as an offering of light to Christ, the Light of Light, and as a visible demonstration of His invisible splendor.

A solemn blessing of a special candle was part of the original Vesper service of the Church, which was the Christian adaptation of the Jewish evening "sacrifice of incense". This is reason why the prayers here speak of our "evening sacrifice", for the early Christians thus offered their light and incense and prayers in union with Christ's sacrifice of the Cross, as a kind of evening fore-shadowing of the next morning's Mass.

THE PASSING FROM DEATH TO LIFE IN BAPTISM

This is the great Baptismal Day of the Church. In Baptism we are buried in Christ's Death and rise again in His Life: it is most fitting, then, that new members of Christ should die and rise with Him on the holy night of His Resurrection. It is most fitting that new children of God should be brought forth by the Church on this night of holy newness. And it is most fitting that the numbers of the Redeemed should be increased on this night of the renewal of our Redemption. In fact this Eve of Easter used once to be the only time, besides the Eve of Pentecost (except, of course, in cases of emergency), when Baptism was administered.

Lent, therefore, is the special season of preparation of the candidates for Baptism on Easter-Eve; and the last stages of that preparation take place now, in the new Light of Christ, after the Blessing of the new Fire and Blessing of the Paschal candle. The twelve Prophecies are the last instructions of the Church to the candidates for Baptism, instructions in the dignity and glory of the Christian life and in the wonders of our Redemption. Then the Baptismal Font is blessed, and everything is ready for the central event of this holy "night", the administration of the Sacrament of Baptism.

But we who have been baptized are not present at these ceremonies merely as spectators. In some Churches, circumstances may even make it impossible for any Baptisms to take place at this time. But this Baptismal

night is for our sake also, for the renewal and deepening and development of the grace of our Baptism, which is the fundamental grace of Christian life and action. We have already been born to the life of Christ, but we need to be more alive in that life; we need to be completely charged and penetrated by the power of Our Lord's Resurrection. So the Lessons of the Prophecies are for us as well as for the candidates for Baptism, for we also need to become more fully aware of the glories and dignities of the Christian life in order the more perfectly to carry out our Christian vocation. And so also, in the Baptism of the candidates, we have a two-fold part: to pray for these new members of Christ, welcoming them with joy into our holy fellowship; and to renew our Baptismal vows with theirs, so that Christ may fill us also with the fullness of His Risen life.

THE RISING FROM LENT TO EASTERTIDE

For forty days, we have been preparing for this morning. We have been fasting and praying and giving alms together in order to remove all the obstacles to Christ's life in us. We have been preparing to die to sin and selfishness by the power of Christ's death and to rise to a life of holiness, of more joyful and active love of God and our neighbors, by the power of His Resurrection.

During this morning's "vigil", when we have seen and acclaimed the Sun of Justice rising from the darkness of the grave, when we have been re-newed as Christians with the birth of new Christians in Holy Baptism, then we pass from the season of penance and preparation to the season of joy and fulfillment. With our new brothers in Christ, we take part in offering the first Mass of Easter.* The purple vestments of penance are changed to the white vestments of joy. The *Gloria* is sung again: the bells ring out. We begin once more to sing the new song of God's own children, the special Easter song, the ALLELUIA which we have not said or sung for the nine weeks since Septuagesima.

This Holy Saturday Mass is the first Mass for the newly-baptized. It is the beginning of the Easter Feast. Let us feast, then, in Holy Communion with Our Risen Lord: and go out to inspire the whole world with the desire to share in our Easter joy.

*This first Easter Mass is celebrated according to a pattern of earlier centuries. The Litany of the Saints takes the place of the Introit, or entrance-song. There is no Creed, no Offertory Verse, no Agnus Dei. And instead of a Communion antiphon, Vespers are celebrated, because at one time the Holy Saturday liturgy was held so as to end about sunset, the hour for Vespers.

THE BLESSING OF THE NEW FIRE

Let us imagine that we are now sitting in the complete darkness of Holy Saturday night, waiting until the first candle lighted at the first "Lumen Christi" makes a faint glow far back in the central aisle of the Church. And, when the Paschal Candle is finally lighted and all the other candles and lamps are kindled from its flame, let us then imagine that this whole vast building gradually grows brighter and brighter, visibly as well as invisibly, physically as well as spiritually. In this way, we shall better appreciate the truth which the church wishes to bring home to us in these first ceremonies of our Easter celebration, — the splendor of Christ Our Lord rising from His tomb and illuminating the whole world. And thus our imaginations, if not our senses, will help us to join more actively and joyfully in the Church's praise of His Light.

The new fire is usually blessed outside the church door, or in the vestibule. It is struck from a flint, and coals are kindled. The Celebrant with his Ministers, who carry a Cross, holy water and incense, blesses the new fire with these prayers.

THE FIRST PRAYER

Christ is the corner-stone of the eternal House of God; the fire of grace comes from Him in His risen glory as sparks come from a flint, to inflame us with the desire of heaven and make us worthy of light everlasting.

The Lord be with you.

And with your spirit.

O God, who through Thy Son, the Corner-stone, hast bestowed on the faithful the fire of Thy brightness: sanctify this new fire, produced from a flint, that it may be useful to us: and grant that by this Easter festival we may be so inflamed with heavenly desires that with pure minds we may come to the feast of everlasting light, through the same Christ Our Lord.

Amen.

THE SECOND PRAYER

God has enlightened the whole world by the light of Christ risen from the dead. We pray that He may now fill us with the brightness of that Light. As He led Moses and the Jews out of the slavery of Egypt into the Promised Land by the light of a pillar of fire, so may He lead us now today by the Light of the Risen Christ and bring us through this Easter Feast to the everlasting glory of Heaven.

O Lord God, almighty Father, unfailing light, Who art the Builder of all light, bless this light that is blessed and made holy by Thee, Who hast enlightened the whole world: that we may be inflamed with that light and enlightened by the fire of Thy glory: and as Thou didst give light to Moses when he went out of Egypt, so enlighten our hearts and senses that we may deserve to arrive at the Light and Life everlasting, through Christ Our Lord.

Amen.

THE THIRD PRAYER

We ask that, in this celebration of the Feast of Easter, the pure fire of God's grace may aid us against the evil fire of the wicked spirit.

O holy Lord, almighty Father, eternal God: vouchsafe to cooperate with us, who bless this fire in Thy Name, and in the Name of Thy only-begotten Son, Jesus Christ, Our Lord and God, and of the Holy Spirit: help us against the fiery darts of the enemy and enlighten us with Thy heavenly grace, Who lives and rules with Thy same Son and the Holy Spirit, God, for ever and ever.

Amen.

PRAYER OF BLESSING THE INCENSE

We are offering both fire and incense to God to celebrate the glory of Christ, the Light of Light. These five grains of incense now being blessed will be inserted in the Paschal candle, the symbol of our Risen Lord, Who by His Death and Resurrection has driven away the stench of hell and filled the whole world with heavenly sweetness.

May the abundant pouring-out of Thy blessing descend upon this incense, we ask, O almighty God: and do Thou, the invisible Renewer, kindle this night-time splendor: so that not only the sacrifice which is offered on this night may shine by the hidden mixture of Thy light; but also wherever anything of the mystery of this blessing is carried, there all the malice of the devil's deceits may be driven out, and the power of Thy majesty may be present, through Christ Our Lord.

Amen.

Coals from the new fire and incense are put into the thurible, with the usual blessing. The five special grains of incense and the fire itself are then sprinkled with holy water and incensed three times, to complete their blessing.

As the Cross of Christ was shown to us yesterday three times in greater and greater clarity, so the Light of Christ is now to be shown to us three times in greater and greater brightness. And, as yesterday we knelt in adoration at each showing of the holy instrument of our Redemption, so today we genuflect at each demonstration of the conquering Light of our Redeemer.

The Deacon, whose privilege it is now to show us the Light of Christ, comes in procession with the sacred ministers and assistants from the back of the Church. He carries a three-branched candlestick, and, while the procession is still near the rear of the Church, the first candle is lighted by a taper kindled from the new fire, and we all kneel when the Deacon sings:

LUMEN CHRISTI! THE LIGHT OF CHRIST!

and we answer him together, singing:

DEO GRATIAS. Thanks be to God!

In the middle of the Church, the second candle is lighted: we kneel again while the Deacon sings on a higher note:

LUMEN CHRISTI!

and we answer: DEO GRATIAS!

In front of the altar, the third candle is lighted, and we kneel while the Deacon sings on a still higher note:

LUMEN CHRISTI!

and we answer for the third time: DEO GRATIAS!

Thanks be to God for the glorious Light of Christ, risen from the dead!

THE BLESSING OF THE PASCHAL CANDLE

The Paschal Candle is, as it were, the Easter votive-light of the whole Church, the great candle we all offer to God together on this most holy night in praise of Christ, the Light of Light.

But it is also much more than this. By its blessing it becomes one of the great sacramentals of the Church, the special sign of Christ present among us in the glory of His risen life. He will be with us, as this bright Sign of His Presence shows, for forty days of our Easter

Feast, as He was with His Apostles in the beauty of His risen glory until He ascended into heaven. So when we see the Paschal candle lighted at the Gospel of every Mass from now until the Feast of the Ascension, let us rejoice afresh each day in Our Lord present with us and illuminating us with the special brightness of His risen glory.

The Deacon, who has just announced the Light of Christ, now kneels and asks the Celebrant for his blessing before he undertakes the great praise of Christ's Light, the blessing of the Paschal candle. (In the Cathedral, our Bishop himself gives this blessing to the Deacon, even though he himself is not the Celebrant.) And the Celebrant blesses him, saying:

May the Lord be in your heart and on your lips, so that you may worthily and competently announce His paschal praise. In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

The Deacon goes to the reading-stand prepared for him, puts the book down, and incenses it. His assistants stand ready with the Cross and the censer, the taper to light the Candle and the five specially blessed grains of incense which are to be set in it. We all rise, as at the Preface of the Mass, while the Deacon calls on heaven and earth, the whole Church and us who are present to rejoice in Christ's Rising, and asks us to pray that he may praise it rightly.

Let the choirs of the Angels of heaven now rejoice; let them sing with joy of the Divine Mysteries; let the trumpet of salvation sound the victory of so great a King!

Let the earth too rejoice, made bright by so much radiance; and, shining with the splendor of the eternal King, let it feel that darkness has been dispersed from the whole globe.

And let the Church our Mother be glad, adorned now by the brilliance of so great a light; and let these halls resound with the strong voices of the people.

I beg of you, then, my most dear brethren, as you stand about me here in the wonderful brilliance of this holy light, to join with me and ask mercy of Almighty

God. So that He Who has generously numbered me, through no merit of my own, among His Levites, may enable me fully to sing the praise of this Candle, through Our Lord Jesus Christ, His Son, Who lives and rules with Him and the Holy Spirit, God, for ever and ever,

ALL: Amen.

Deacon: Dominus vobiscum. (The Lord be with you).

ALL: Et cum spiritu tuo. (And with your spirit.)

Sursum corda! (Lift up your hearts.)

ALL: Habemus ad Dominum. (We have lifted them up to the Lord.)

Gratias agamus Domino Deo nostro. (Let us give thanks to the Lord our God.)

ALL: Dignum et justum est. (It is worthy and right.)

The Deacon has invited us to lift up our hearts, and to give thanks with him to Almighty God. And we have, in effect, said that this is exactly what we are eager to do. Thus, in our name, he begins to praise God and His Son for the wonders of this wonderful "night" of Christ's Rising from the dead, and of our rising with Him either by Baptism or by renewal of our Baptismal grace, — this night of which the night in which God delivered the Jews from the slavery of Egypt was the foreshadowing and sign.

It is truly worthy and right to proclaim loudly, with all the strength of our hearts and minds and the service of our voices, the invisible God the Father Almighty and His only Son, Our Lord Jesus Christ, Who paid for us the debt of Adam to the eternal Father, and wiped out the stain of the ancient sin by His dear Blood.

For these are the Easter Feasts in which that True Lamb is slain, by Whose Blood the posts of the faithful are hallowed. This is the night in which Thou didst first cause our forefathers, the children of Israel, when Thou didst lead them out of Egypt, to go through the Red Sea, dry-shod.

This, then, is the night which purged away the darkness of sinners by the light of the pillar. This is the night which now throughout the world restores to grace and unites in holiness those who believe in Christ and are separated from the vices of this world and the darkness of sinners. This is the night in which, destroying the bonds of death, Christ rose victorious from the grave.

For it would have been of no use to us to have been born, unless redemption had also been given us. O how wonderful is the condescension of Thy kindness all around us! O how inestimable the affection of Thy Love: — that to redeem the slave, Thou didst deliver up Thy Son! O truly profitable sin of Adam, which was blotted out by the death of Christ! O happy fault, that merited such and so great a Redeemer!

O truly blessed night, which alone deserved to know the time and hour in which Christ rose again from the grave! This is the night of which it is written: "And the night shall be as light as the day; and the night is my light in my enjoyments." Therefore the holiness of this night drives away all wickedness, cleanses faults, restores innocence to the fallen and gladness to the sorrowful. It puts hatred to flight, brings peace and humbles pride.

The Deacon pauses in his song to insert the five blessed grains of incense in the Candle in the form of a cross. He then goes on to praise the Candle itself, as he lights it. For its pure wax is a symbol of Christ's Body taken from Our Lady's immaculate womb and now transfigured with God's glory in His Resurrection. Its wick is a symbol of His Soul, shining with the flame of His Divinity. And He shares His grace with us but suffers no loss thereby, as the candle gives its flame to all the lamps in the Church without diminishing its brightness.

On this holy night, therefore, receive, O holy Father, the evening sacrifice of this incense: which holy Church presents to Thee through the hands of her ministers, in the solemn offering of this Candle, the work of bees. For we recognize the goodness of this pillar of wax which the glowing fire lights up in honor of God.

(He lights the Candle)

— This flame, which may be divided into many parts and yet suffers no loss from the borrowing of its light. For it is nourished by the melting wax which the mother-bee produced to be the material of this precious light.

(The lamps are lighted)

O truly blessed night, which despoiled the Egyptians and enriched the Hebrews! The night in which things earthly are united to things heavenly, and things human to things divine!

We pray Thee, then, O Lord, that this Candle, consecrated in honor of Thy name, may continue unfailingly to destroy the darkness of this night. May it be accepted for an odor of sweetness, and be mingled with the lights of heaven. May the Morning Star find it still flaming, — that Star, I mean, Who knows no setting.

We implore Thee, therefore, O Lord, that Thou wouldst grant to us, Thy servants, and to all the clergy and Thy devoted people, together with our blessed father, Pope — and our Bishop —, a peaceful season for these Paschal rejoicings; and that Thou wouldst deign to rule and govern and protect us with Thy unfailing protection, through the same Jesus Christ, Thy Son, Our Lord, Who lives and rules with Thee in the unity of the Holy Spirit, God, for ever and ever.

ALL: Amen.

THE PROPHECIES

In the Light of Christ newly risen upon us, the Church now makes her immediate preparations for giving His life to those who are to be baptized today. These twelve Prophecies, lessons in the dignity and happiness of the Christian life, are her last-minute instructions for the benefit both of the candidates for Baptism and of us who are about to renew the grace of our Baptism in theirs.

These Lessons are taken from the Old Testament, which was the foreshadowing of the New. Its great figures — Noah, Abraham, Moses — were “types”, representations of Our Lord. The blessings which

God gave and promised to the Jewish people are shadows of the blessings which we, God's new nation, receive in the Sacramental life of the Church. And its warnings of the terrible results of unfaithfulness to God and His law are warnings for us, for whom God has done so much more than He did for His Chosen People.

Each lesson is followed by a prayer, asking God that we may receive the reality of which the Lesson gives us the foreshadowing, — receive it here and now in the life of the Church, and receive it fully forever in heaven. And each group of Lessons is followed by a Tract, a song which expresses our gratitude for God's graces.

First Prophecy—Genesis 1,2

The first creation of the world is the symbol of God's re-making of all things in Christ, His second creation which is even more marvellous than the first. By the Death and Resurrection of Christ, the New Adam, we now may live in the new Paradise of the Church. In the prayer which follows we ask that we may receive the full effects of God's re-making and come to the eternal Paradise of heaven.

In the beginning God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep: and the Spirit of God moved over the waters. And God said: Be light made. And light was made. And God saw the light that it was good: and He divided the light from the darkness. And He called the light Day, and the darkness Night: and there was evening and morning, one day. And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament. And it was so. And God called the firmament Heaven: and the evening and morning were the second day. God also said: Let the waters that are under the heaven be gathered together into one place: and let the dry land appear. And it was so done. And God called the dry land Earth: and the gathering together of the waters He called Seas. And God saw that it was good.

And He said: Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed, each one according to its kind. And God saw that it was good. And the evening and the morning were the third day. And God said: Let there be lights made in the firmament of heaven to divide the day and the night, and let them be for signs, and for seasons, and for days and years: to shine in the firmament of heaven, and to give light upon the earth. And it was so done. And God made two great lights: a greater light to rule the day: and a lesser light to rule the night: and the stars. And He set them in the firmament of heaven, to shine upon the earth, and to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and the morning were the fourth day.

God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good. And He blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth. And the evening and the morning were the fifth day. And God said: Let the earth bring forth the living creature in its kind, cattle, and creeping things, and beasts of the earth according to their kinds. And it was so done. And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good. And He said: Let us make man to Our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to His own image: to the image of God He created him, male and female He created them.

And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold, I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: and to all beasts of the earth, and to every fowl of the air, and to all that moves upon the earth, and wherein there is life, that they may have to feed upon. And it was so done. And God saw all the things that He had made, and they were very good. And the evening and morning were the sixth day. So the heavens and the earth were finished, and all the furniture of them. And on the seventh day God ended His work which He had made: and He rested on the seventh day from all His work which He had done.

The Prayer

The Celebrant: Oremus. (Let us pray.)

The deacon: Flectamus genua. (Let us kneel.)

The subdeacon: Levate. (Arise.)

O God, who hast wonderfully created man, and more wonderfully redeemed him, grant us, we beseech Thee, to resist with strong mind the allurements of sin, that we may deserve eternal joys. Through our Lord, Jesus Christ Thy Son, Who lives and rules with Thee in the unity of the Holy Spirit, God, for ever and ever.

ALL: Amen.

The Second Prophecy—Genesis 5-8

The Flood destroyed sinners and saved the good by means of the Ark. Thus in the waters of Baptism our sins are destroyed and we are saved in the Ark of the Church which will bring us safely to heaven. The Prayer: As the human race and all living things made a new beginning from the Ark after the Flood, so all things are renewed in Christ, through His Mystical Body, the Church. We pray that the whole world may

recognize and share in this glory of God's new creation.

And Noah, when he was five hundred years old, begat Sem, Cham, and Japhet. And after that men began to be multiplied upon the earth, and daughters were born unto them, the sons of God seeing the daughters of men that they were fair, took to themselves wives of all which they chose. And God said, My spirit shall not remain in man for ever, because he is flesh; and his days shall be an hundred and twenty years. Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented Him that He had made man on the earth. And being touched inwardly with sorrow of heart, He said, I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air; for it repenteth me that I have made them. But Noah found grace before the Lord.

These are the generations of Noah: Noah was a just and perfect man in his generations; he walked with God. And he begat three sons, Sem, Cham, and Japhet. And the earth was corrupted before God, and was filled with iniquity. And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth), He said unto Noah, The end of all flesh is come before me; the earth is filled with iniquity through them, and I will destroy them with the earth. Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it; and the door of the ark thou shalt set in the side; with lower, middle chambers, and third stories shalt thou make it.

Behold, I will bring the waters of a great flood upon the earth, to destroy all flesh wherein is the breath of

life under heaven: all things that are in the earth shall be consumed. And I will establish my covenant with thee: and thou shalt enter into the ark; thou and thy sons, and thy wife, and the wives of thy sons, with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex and the female. Of fowls according to their kind, and of beasts in their kind, and of everything that creepeth on the earth according to its kind; two of every sort shall go in with thee, that they may live. Thou shalt, therefore, take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and for them.

And Noah did all things which God had commanded him. And he was six hundred years old when the waters of the flood overflowed the earth. All the fountains of the great deep were broken up, and the flood-gates of heaven were opened, and the rain fell upon the earth forty days and forty nights. In the self-same day Noah, and Sem and Cham, and Japhet his sons, his wife, and the three wives of his sons with them, went into the ark; they and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and every fowl according to its kind. And the ark was carried upon the waters. And the waters prevailed beyond measure upon the earth, and all the high mountains under the whole heaven were covered: the water was fifteen cubits higher than the mountains which it covered. And all flesh was destroyed that moved upon the earth, both of fowl, and of cattle, and of beasts, and of all creeping things that creep upon the earth. And Noah only remained, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days. And God remembered Noah, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated; the fountains also of the deep, and the flood-gates of heaven were shut up, and the rain from heaven was restrained. And the waters returned from off the earth, going and coming; and they began to be abated after a hundred and fifty days.

And after that forty days were passed, Noah opening the window of the ark, which he had made, sent forth

a raven; which went forth, and did not return till the waters were dried up upon the earth. He sent forth also a dove after him, to see if the waters had now ceased upon the face of the earth; but she, not finding where her foot might rest, returned to him into the ark; for the waters were upon the whole earth; and he put forth his hand and caught her, and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening, carrying a bough of an olive tree with green leaves in her mouth. Noah therefore understood that the waters were ceased upon the earth. And he stayed yet other seven days; and he sent forth the dove, which returned not any more unto him.

And God spoke unto Noah, saying, Go out of the Ark, thou and thy wife, thy sons, and the wives of thy sons with thee. All living things that are with thee of all flesh, as well in fowls as in beasts, and all creeping things that creep upon the earth, bring out with thee and go ye upon the earth; increase and multiply upon it. So Noah went out, he and his sons, his wife, and the wives of his sons, with him. And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark. And Noah built an altar unto the Lord; and taking of all cattle and fowls that were clean offered holocausts upon the altar. And the Lord smelled a sweet savour.

The Prayer

Oremus! (Let us pray.)

Flectamus genua! (Let us kneel.)

Levate! (Arise.)

O God, unchangeable power and light eternal, mercifully regard the wonderful mystery of Thy whole Church, and peacefully effect by Thy eternal decree the salvation of mankind, that all the world may experience and see that which was fallen raised up, that which was old made new and all things restored through Him from whom they received their beginning, even our Lord Jesus Christ, Thy Son who lives and rules with Thee in the unity of the Holy Spirit, God, for ever and ever.

ALL: Amen.

The Third Prophecy—Genesis 22

As Abraham was willing to sacrifice his one dear son to God, so God the Father did not spare His Only Son, but delivered Him up for us all. Because of his faith and obedience, Abraham became the father of all who believe in God and His promises; by sharing in the Death and Resurrection of Christ through Baptism, the people of all nations become true children of Abraham, and the fullfilment of God's promise.

In the Prayer we ask that we may live according to this wonderful vocation to the life of Christ in the Church.

In those days God tempted Abraham, and said to him, Abraham, Abraham. And he answered, Here I am. He said to him, Take thine only-begotten son Isaac, whom thou lovest, and go into the land of vision; and there offer him for an holocaust upon one of the mountains which I will shew thee. So Abraham, rising up in the night, saddled his ass, and took with him two young men, and Isaac his son; and when he had cut wood for the holocaust, he went his way to the place which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off; and he said to his young men, Stay you here with the ass; I and the boy will go with speed as far as yonder, and after we have worshipped, will return to you. And he took the wood for the holocaust, and laid it upon Isaac his son; and he himself carried in his hands fire and a sword. And as they two went on together, Isaac said unto his father, My father. And he answered, What wilt thou, son? Behold, saith he, fire and wood: where is the victim for the holocaust? And Abraham said, God will provide Himself a victim for a holocaust, my son.

So they went on together; and they came to the place which God had shewed him, where he built an altar and laid the wood in order upon it; and when he had bound Isaac his son, he laid him on the altar upon the pile of wood. And he put forth his hand, and took the sword to sacrifice his son. And behold an Angel of the Lord from heaven called to him saying, Abraham, Abraham. And he answered, Here I am. And he said

unto him, Lay not thy hand upon the boy, neither do thou any thing unto him; now know I that thou fearest God, and hast not spared thine only-begotten son for my sake. And Abraham lifted his eyes, and saw behind his back a ram amongst the briers, caught by the horns, which he took and offered for a holocaust instead of his son. And he called the name of that place, The Lord seeth. Whereupon even to this day it is said, In the mountain the Lord will see.

And the Angel of the Lord called to Abraham a second time from heaven, saying, By mine own self have I sworn, saith the Lord; because Thou hast done this thing, and hast not spared thine only-begotten son for my sake, I will bless thee, and will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore; thy seed shall possess the gates of their enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Abraham returned to his young men and they went to Bersabee together, and he dwelt there.

The Prayer

Oremus! (Let us pray.)

Flectamus genua! (Let us kneel.)

Levate! (Arise.)

O God, the supreme Father of all the faithful, who throughout the world dost multiply the children of Thy promise by diffusing the grace of Thy adoption, and by this Paschal sacrament makest Thy servant Abraham, according to Thy oath, the father of all nations; grant that Thy people may worthily enter into the grace of Thy vocation. Through our Lord Jesus Christ, Thy Son who lives and rules with Thee in the unity of the Holy Spirit, God, for ever and ever.

ALL: Amen.

The Fourth Prophecy—Exodus 14, 15

Moses leads God's people from their slavery in Egypt through the Red Sea to the Promised Land. So Christ, the new Moses, with the staff of His Cross

leads us out of the state of sinful slavery, through the waters of Baptism into the Promised Land of His Church. The Tract which follows this Prophecy is a song of joy in our deliverance. The Prayer asks that the whole world may share by Baptism in the deliverance of Christ, and enter into the dignity of God's children, the life of grace of the Church.

In those days, The morning watch was come; and behold, the Lord, looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host, and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said, Let us flee from Israel, for the Lord fighteth for them against us. And the Lord said unto Moses, Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and upon their horsemen. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place; and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned and covered the chariots and the horsemen of all the army of Pharaoh who had come into the sea after them, neither did there so much as one of them remain.

But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left: and the Lord delivered Israel in that day out of the hands of the Egyptians. And they saw the Egyptians dead upon the sea shore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and believed the Lord, and Moses His servant. Then Moses and the children of Israel sang this song to the Lord, and said:

Tract:

Let us sing unto the Lord, for He is gloriously magnified: the horse and the rider hath He thrown into the sea; He is become my helper and protector unto salvation.

He is my God, and I will glorify Him: the God of my father, and I will extol Him.

He is the Lord that destroys wars: the Lord is His name.

The Prayer

Oremus! (Let us pray.)

Flectamus genua! (Let us kneel.)

Levate! (Arise.)

O God, Whose miracles of old we see manifest now in our own times: since what Thou didst do for one people, in freeing them from the persecution of Egypt by the power of Thy right hand, — that same thing Thou dost accomplish for the salvation of the nations by the water of re-birth: grant that all the peoples of the world may become children of Abraham and share the dignity of Israelites, through Our Lord Jesus Christ, Who lives and reigns with Thee in the unity of the Holy Spirit, God, for ever and ever.

ALL: Amen.

The Fifth Prophecy—Isaias 54-55

Though we have no 'money', no merit of our own, God invites us all to drink of the saving waters of Redemption in Baptism, and to eat the true Bread of the Holy Eucharist. In his mercy, He gives us Christ for our leader and master, His Word Who came down to earth and accomplished all His Father's Will. In the Prayer we ask that more and more of mankind may receive what God promises in His Church.

This is the inheritance of the servants of the Lord, and their righteousness with me, saith the Lord. All ye that thirst, come to the waters: and ye that have no money, make haste, buy, and eat: come, buy wine and milk, without money and without price. Why spend ye money for that which is not bread, and your labour for that which doth not satisfy? Hearken diligently unto me, and eat that which is good, and your soul shall be delighted in fatness. Incline your ear, and come to me: hear, and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David.

Behold, I have given Him for a witness to the people: for a leader and a master to the Gentiles. Behold, Thou

shalt call a nation, which Thou knewest not; and the nations that knew not Thee shall run to Thee, because of the Lord Thy God, and for the holy One of Israel, for He hath glorified Thee. Seek ye the Lord while He may be found, call upon Him while He is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and He will have mercy on him, and to our God, for He is bountiful to forgive.

For my thoughts are not your thoughts, nor are your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater: so shall my word be, which shall go forth from my mouth: it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it: saith the Lord Almighty.

The Prayer

Oremus! (Let us pray.)

Flectamus genua! (Let us kneel.)

Levate! (Arise.)

Almighty and eternal God, for the honor of Thy Name, multiply what Thou didst promise to the faith of our fathers, and increase by holy adoption the children of Thy promise: so that what the holy men of old did not doubt would come about, that Thy Church may now know in great part to be fulfilled, through Our Lord Jesus Christ, Thy Son, Who lives and rules with Thee in the unity of the Holy Spirit, God, for ever and ever.

ALL: Amen.

The Sixth Prophecy—Baruch 3

True wisdom dwells, not in the world, but in the Church. In Baptism we are given the holy salt of that wisdom, we come to share in the very life of Incarnate Wisdom Himself, Christ Our Lord. In the Prayer, we ask that God may protect us who have received this wisdom until we come to its eternal possession in heaven.

Hear, O Israel, the commandments of life; give ear, that thou mayest learn wisdom. How happeneth it, O Israel, that thou art in thine enemies' land? that thou art grown old in a strange country; that thou art defiled with the dead; that thou art counted with them that go down into hell? Thou hast forsaken the fountain of wisdom; for if thou hadst walked in the way of God, thou hadst surely dwelt in peace for ever.

Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days and life, where is the light of the eyes, and peace. Who hath found out her place? and who hath gone into her treasures? Where are the princes of the nations, and they that rule over the beasts that are upon the earth? that take their pastime with the birds of the air, that hoard up silver and gold, wherein men trust; and there is no end of their getting? who work in silver, and are solicitous, and their works are unsearchable? They are cut off, and are gone down to hell, and others are come up in their place. Young men have seen the light, and dwelt upon the earth, but the way of knowledge they have not known; nor have they understood the paths thereof, neither have their children received it: it is far from their face. It hath not been heard of in the land of Chanaan, neither hath it been seen in Theman. The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and searchers of prudence and understanding; but the way of wisdom they have not known, neither have they remembered her paths.

O Israel, how great is the house of God, and how vast is the place of His possession! It is great, and hath no end; it is high and immeasurable. There were the giants, those famous men that were from the beginning, of great stature, expert in war. The Lord chose not them, neither did they find the way of knowledge; therefore did they perish. And because they had not wisdom, they perished through their own folly. Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath passed over the sea, and found her, and brought her preferably

to chosen gold? There is none that is able to know her ways, nor that can search out her paths.

But he that knoweth all things, knoweth her, and hath found her out with His understanding: He that prepared the earth for evermore, and hath filled it with cattle and four-footed beasts: He that sendeth forth light, and it goeth, and hath called it, and it obeyeth Him with trembling. And the stars have given light in their watches, and rejoiced: they were called, and they said, Here we are; and with cheerfulness they have shined forth unto Him that made them. This is our God, and there shall no other be accounted of in comparison with Him. He hath found out all the way of knowledge, and hath given it to Jacob His servant, and to Israel His beloved. Afterwards He was seen upon earth, and conversed with man.

The Prayer

Oremus! (Let us pray.)

Flectamus genua! (Let us kneel.)

Levate! (Arise.)

O God, Who dost always multiply Thy Church by the calling of the nations, mercifully grant Thy continual protection to those whom Thou dost wash in the water of Baptism, through Our Lord Jesus Christ, Who lives and rules with Thee, in the unity of the Holy Spirit, God, for ever and ever. Amen.

The Seventh Prophecy—Ezechial 37

This vision of the field of dry bones, which were clothed with flesh and lived again at the breath of God's Spirit, is a glorious prophecy of Baptism. We who were dead and dry in sin receive God's life in Baptism by the power of the Holy Spirit, and stand up, a great army, to serve Him in His Church. And, at the Last Day, God will raise up our bodies also, made like to Our Lord's glorified Body. In the Prayer, we ask that God Who, by the shadow-figures of the Old Testament, teaches us about the blessings we now enjoy as members of Christ's Church, may give us the grace of confident hope in the final accomplishment of all His promises in heaven.

In those days, The Hand of the Lord was upon me, and brought me forth in the spirit of the Lord, and set me down in the midst of a plain that was full of bones: and He led me about through them on every side: now there were very many upon the face of the plain, and exceedingly dry.

And He said to me, Son of man, thinkest thou these bones shall live? And I answered, O Lord God, Thou knowest. And He said to me, Prophecy concerning these bones, and say to them, Ye dry bones, hear the word of the Lord. Thus saith the Lord God to these bones, Behold, I will send spirit into you, and ye shall live. And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin; and I will give you spirit, and ye shall live, and ye shall know that I am the Lord.

And I prophesied as He had commanded me; and as I prophesied, there was a noise, and behold a commotion: and the bones came together, each one to its joint. And I beheld, and lo, the sinews and flesh came up upon them, and the skin was stretched out over them, but there was no spirit in them.

And He said to me, Prophecy to the spirit; prophecy, O Son of man, and say to the spirit, Thus saith the Lord God, Come, spirit, from the four winds, and blow upon these slain, and let them live again. And I prophesied as He had commanded me: and the spirit came into them, and they lived; and they stood up upon their feet, an exceeding great army.

And He said to me, Son of man, all these bones are the house of Israel. They say, Our bones are dried up, and our hope is lost, and we are cut off. Therefore prophecy, and say unto them, Thus saith the Lord God, Behold, I will open your graves, and will bring you out of your sepulchres, O my people; and I will bring you into the land of Israel: and ye shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O my people; and shall have put my spirit in you, and ye shall live, and I shall make you rest upon your own land; saith the Lord Almighty.

The Prayer

Oremus! (Let us pray.)

Flectamus genua! (Let us kneel.)

Levate! (Arise.)

O God, Who dost instruct us by the pages of both Testaments in the celebration of this Paschal Mystery: give us an understanding of Thy mercy, that by receiving Thy present gifts, we may have a firm hope of Thy future blessings, through Our Lord Jesus Christ, Who lives and reigns with Thee in the unity of the Holy Spirit, God, for ever and ever,

ALL: Amen

The Eighth Prophecy—Isaias 4

Those who are to be baptized come now to the "one Man", Christ Our Lord, asking to be called by His Name, to be Christians and members of His Church, which is the new Jerusalem filled with the glory and protection of the Risen Christ.

In the Tract which follows, we sing our gratitude for being made, not only God's chosen Vineyard, but branches of His true Vine, which is Christ. And in the Prayer, we ask that we may live and produce fruit in that Vine.

In that day, seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, take away our reproach. In that day shall the bud of the Lord be in magnificence and glory, and the fruit of the earth shall be high, and a great joy to them that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called Holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment and by the spirit of burning. And the Lord will create upon every place of Mount Sion, and where He is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night: for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the daytime from the heat, and for a security and covert from the whirlwind, and from rain.

The Tract

My beloved had a vineyard, on a hill in a fruitful place. And he enclosed it with a fence, and made a ditch round it, and planted it with the vine of Sorec, and built a tower in the midst thereof.

And he made a winepress in it: for the vineyard of the Lord of hosts is the house of Israel.

The Prayer

Oremus! (Let us pray.)

Flectamus genua! (Let us kneel.)

Levate! (Arise.)

O God, Who in all the children of Thy Church, hast made clear by the mouth of Thy holy Prophets that, in every part of Thy dominion, Thou art the sower of good seed and the cultivator of chosen branches: grant to Thy people, who have been called by Thee "vines" and "harvests", that all thorns and briars may be uprooted, and that we may bring forth good fruit in abundance, through Our Lord Jesus Christ, Who lives and rules with Thee in the unity of the Holy Spirit, God, for ever and ever.

ALL: Amen.

The Ninth Prophecy—Exodus 12

Christ Our Lord is the true Paschal Lamb, the price of our Redemption, with whose Blood our hearts are cleansed in the Sacrament of Baptism, so that we may escape eternal death. As the Jews ate the Paschal Lamb, accompanied only by simple foods, in haste, dressed as travellers; so we eat the Body of the true Paschal Lamb in Holy Communion, preparing ourselves by penance, as travellers hurrying on the road to heaven. Today is the day of the Lord's Passing-over, and of our Passing-Over from death to life in Him. The Prayer asks that we may understand that our re-making in Holy Baptism is even more wonderful than our first creation.

In those days, The Lord said unto Moses and Aaron in the land of Egypt, This month shall be to you the beginning of months; it shall be the first in the months of

the year. Speak ye to the whole assembly of the children of Israel, and say to them, On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb.

And it shall be a lamb without blemish, a male of one year; according to which rite, also, ye shall take a kid. And ye shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side-posts and on the upper door-posts of the houses, wherein they shall eat it.

And they shall eat the flesh that night roasted at the fire, and unleavened bread, with wild lettuce. Ye shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire; ye shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it until the morning. If there be anything left, ye shall burn it with fire. And thus shall ye eat it: ye shall gird your loins, and ye shall have shoes on your feet, holding staves in your hands, and ye shall eat in haste; for it is the Phase (that is, the Passage) of the Lord.

The Prayer

Oremus! (Let us pray.)

Flectamus genua! (Let us kneel.)

Levate! (Arise.)

Almighty and eternal God, Who art wonderful in the ordering of all Thy works: may Thy redeemed understand that the beginning of the world was not a more excellent thing than was the immolation of Christ, our Pasch, at the end of centuries, Who lives and rules with Thee in the unity of the Holy Spirit, God, forever and ever.

ALL: Amen.

The Tenth Prophecy—Jonas 3

We have kept God's holy fast for the forty days of Lent, and we are delivered from God's anger by the new Jonas, Christ Our Lord, Who now rises after three days in the tomb, as Jonas came out unharmed after three days in the belly of the whale. The people of Ninevah were not Jews, they were not the Chosen People; but God saved them from destruction when they did penance at Jonas' preaching. So we and all the people of the world may be saved by listening to Christ and by being baptized. We ask in the Prayer that all of us who have become God's own people by Baptism may be truly one in the faith and love of the Church.

In those days the word of the Lord came to Jonas the Prophet, a second time, saying, Arise, and go to Ninive, the great city, and preach in it the preaching that I bid thee. And Jonas arose, and went to Ninive according to the word of the Lord. Now Ninive was a great city of three days' journey. And Jonas began to enter into the city one day's journey; and he cried, and said, Yet forty days, and Ninive shall be destroyed. And the men of Ninive believed in God, and they proclaimed a fast, and put on sackcloth from the greatest to the least. And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes. And he caused it to be proclaimed and published in Ninive, from the mouth of the king and of his princes, saying, Let neither men nor beasts, oxen nor sheep, taste any thing; let them not feed, nor drink water. And let men and beasts be covered with sackcloth, and cry to the Lord with all their might, and let them turn every one from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn and forgive, and turn away from His fierce anger, and we perish not? And God saw their works, that they were turned from their evil ways: and the Lord our God had mercy upon His people.

The Prayer

Oremus! (Let us pray.)

Flectamus genua! (Let us kneel.)

Levate! (Arise.)

O God Who hast united all the different peoples of the world in the profession of Thy Name: grant to us both to desire and to be able to do what Thou dost command: so that among the people called to eternal life, there may be one faith in their minds and one love in their actions, through Our Lord Jesus Christ, Who lives and rules with Thee in the unity of the Holy Spirit, God, world without end.

ALL: Amen.

The Eleventh Prophecy—Deuteronomy 31

The Church uses the words of Moses' farewell to his people before his death as a motherly warning to those who are to be baptized today, and to us who are already baptized, to keep God's Law as Christians should. In the Tract which follows this lesson, we praise God's greatness and goodness in bringing the candidates for Baptism to share in His life, in giving us a new fullness of that life on this Baptismal night. And in the Prayer we ask for the grace to keep God's law as members of His Church.

In those days Moses wrote a song, and taught it unto the children of Israel. And the Lord commanded Josue, the son of Nun, and said, Take courage, and be valiant; for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee.

Therefore after Moses had written the words of this law in a volume, and finished it, he commanded the Levites, who carried the ark of the covenant of the Lord, saying, Take this book, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a testimony against thee. For I know thine obstinacy, and thy most stiff neck. While I am yet living, and going in with you, ye have always been rebellious against the Lord; how much more when I shall be dead? Gather unto me all the elders of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that, after my death, ye will do wickedly; and will quickly turn aside from the way that I have commanded you; and evils shall come upon you in the latter times, when ye shall do evil in the sight

of the Lord, to provoke Him by the works of your hands. Moses therefore spoke, in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even to the end.

The Tract

Attend, O heaven, and I will speak: and let the earth hear the words that come out of my mouth.

Let my speech be expected like the rain: and let my words fall like the dew.

Like the shower upon the grass, and like the snow upon the dry herb, because I will invoke the Name of the Lord.

Confess the greatness of our God: the works of God are true, and all His ways are justice.

God is faithful, in Whom there is no iniquity: the Lord is just and holy.

The Prayer

Oremus! (Let us pray.)

Flectamus genua! (Let us kneel.)

Levate! (Arise.)

O God, the Pride of the humble and the Strength of the good, Who by Thy holy servant Moses didst will so to instruct Thy people in the singing of the holy song, that this repetition of Thy Law should also be for our guidance: rouse up Thy power in all the multitudes of peoples whom Thou hast re-made, and diminishing their fear, give them joy: so that when the sins of all have been wiped out by Thy pardon, what was announced as a punishment may be transformed into salvation, through Our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, for ever and ever,

ALL: Amen.

The Twelfth Prophecy—Daniel 3

This wonderful miracle that God wrought for the three young men who trusted in Him, is a foreshadowing of the Resurrection of Christ and of our Resurrection in Him. For as God protected these three Jewish boys, bringing them out unharmed from the flames of the fiery furnace, so after Our Lord's Passion, He "did not allow His Holy One to see corruption" and raised Him glorious from the dead. And so He will not suffer a hair of His Christians' heads to be harmed. Even though we may be called to endure, with Christ, sufferings of all kinds, and even—it might be—to die as martyrs for the Faith, God will guard us and protect us if we trust in Him. He will bring us safely to heaven after death, and even raise our bodies up also on the Last Day to share in the full glory of Our Lord's victory. So we ask in the Prayer that God will make us all able to share more fully in Christ's victory even on earth, by growing in His life during this wonderful Easter-time.

In those days King Nabuchodonosor made a statue of gold, sixty cubits high and six cubits broad and he set it up in the plain of Dura, in the province of Babylon. Then Nabuchodonosor the king sent to call together the nobles, the magistrates, and the judges, the captains, and rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue, which Nabuchodonosor the king had set up. Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces were gathered together to come to the dedication of the statue which Nabuchodonosor the king had set up. And they stood before the statue which King Nabuchodonosor had set up. Then a herald cried with a strong voice, To you it is commanded, O people, tribes, and languages, that in the hour that ye hear the sound of the trumpet, and flute, and harp, of the sackbut, and psaltery, and symphony, and of all kind of music, ye fall down and adore the golden statue which Nabuchodonosor the king hath set up. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this, therefore, at the time when all the people heard the sound of the trumpet, flute, and harp, of the sackbut and psaltery, and sym-

phony, and of all kind of music, all the people, tribes, and languages fell down and adored the golden statue which Nabuchodonosor the king had set up.

And presently, at that very time, some Chaldeans came and accused the Jews: and said to king Nabuchodonosor, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the trumpet, flute and harp, of the sackbut, and psaltery, and symphony, and of all kind of music, shall prostrate himself, and adore the golden statue; and that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now there are certain Jews, whom thou hast set over the works of the province of Babylon: Sidrach, Misach, and Abdenago: these men, O king, have slighted thy decree: they worship not thy gods, nor do they adore the golden statue which thou hast set up.

Then Nabuchodonosor, in fury and in wrath, commanded that Sidrach, Misach, and Abdenago, should be brought; who immediately were brought before the king. And Nabuchodonosor the king spoke to them, and said, Is it true, O Sidrach, Misach, and Abdenago, that ye do not worship my gods, nor adore the golden statue that I have set up? Now therefore if ye be ready, at what hour soever ye hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves and adore the statue which I have made; but if ye adore not, ye shall be cast the same hour into the furnace of burning fire: and who is the god that shall deliver you out of my hand?

Sidrach, Misach, and Abdenago answered and said to king Nabuchodonosor, We have no occasion to answer thee concerning this matter: for, behold, our God, Whom we worship, is able to save us from the furnace of burning fire: and to deliver us out of thy hands, O king. But if He will not, be it known to thee, O king, that we will not worship thy gods; nor adore the golden statue which thou hast set up.

Then was Nabuchodonosor filled with fury; and the look of his face was changed against Sidrach, Misach, and Abdenago; and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace

of burning fire. And immediately these men were bound, and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments: for the king's commandment was urgent; and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago.

But these three men, that is, Sidrach, Misach, and Abdenago, fell down, bound, in the midst of the furnace of burning fire. And they walked in the midst of the flame, praising God, and blessing the Lord.

The Prayer

Oremus! (Let us pray.)

Almighty eternal God, the only Hope of the world, Who by the heralding of Thy prophets hast declared the mysteries of this present time: graciously increase the desires of Thy people: since only by Thy inspiration can any of the faithful arrive at any increase of virtues,—through Our Lord Jesus Christ, Thy Son, Who lives and rules with Thee in the unity of the Holy Spirit, God, for ever and ever.

ALL: Amen.

THE BLESSING OF THE FONT

The time has now come for the Church's final preparation for the great event of this holy "night" of Christ's Rising,—the rising of new members of Christ from death to life in Baptism. As the Celebrant goes with his ministers to bless the new waters of the Baptismal Font, the Choir sings a Tract, a song expressing the desire of those who are about to be baptized for the holy waters of Baptism, and our desire for the renewal of its graces.

As the hart panteth after the fountains of water, so my soul panteth after Thee, O God.

My soul hath thirsted for the living God: when shall I come and appear before the face of God?

My tears have been my bread day and night, while they say to me daily: where is Thy God?

and before he begins to bless the font, the Celebrant prays for those who are to be baptized in it:

Dominus vobiscum (The Lord be with you)

Et cum spiritu tuo (And with your spirit)

O almighty eternal God, look mercifully at the desire of these who are about to be re-born, who, like the thirsty deer, seek after the fountain of Thy waters: and mercifully grant that the thirst of this faith may, by the mystery of Baptism, sanctify their souls and bodies, through Our Lord Jesus Christ, Who lives and rules with Thee in the unity of the Holy Spirit, God, for ever and ever.

All: Amen.

Beginning the blessing of the Font, the Celebrant prays for God's help.

Almighty eternal God, be present at these Mysteries of Thy great kindness, be present at these sacraments: and send forth the Spirit of adoption to re-create the new people whom the font of Baptism will bring forth to Thee: so that what is done by the ministry of our lowliness, may be accomplished by the effect of Thy power, through Our Lord Jesus Christ, Thy Son, Who lives and rules with Thee in the unity of the Holy Spirit, God, (*He raises his voice as before the Preface of a sung Mass*) per omnia saecula saeculorum, (for ever and ever)

ALL: Amen.

Dominus vobiscum (The Lord be with you)

ALL: Et cum spiritu tuo (And with your spirit)

Sursum corda (Lift up your hearts)

ALL: Habemus ad Dominum (We have lifted them up to the Lord)

Gratias agamus Domino Deo nostro (Let us give thanks to the Lord our God)

ALL: Dignum et justum est. (It is worthy and right.)

Having thus asked, and been given, the cooperation of our minds and hearts in his thanksgiving, the Celebrant begins to praise God for all the wonderful things He has done by means of His creature water, and to pray that this water in the Font may be blessed for its most glorious purpose and filled with the Holy Spirit of Christ.

Truly worthy and fitting, right and beneficial it is for us always and everywhere to give thanks to Thee, O holy Lord, Father almighty, eternal God. Who, by Thy invisible power dost wonderfully produce the effect of Thy sacraments: and though we are unworthy to carry out such great mysteries: yet, as Thou dost not forsake the gifts of Thy grace, so Thou dost incline the ears of Thy goodness even to our prayers.

O God, Whose Spirit in the very beginning of the world moved over the waters, so that, even then, the nature of water might receive the power of making holy:

O God, Who with water didst wash away the crimes of the guilty world, and by this outpouring of the Flood didst give a likeness of our re-birth, so that one and the same element might, in a mystery, be the ending of vice and the origin of virtues,

Look, O Lord, on the face of Thy Church, and multiply in her Thy regenerations—Thou Who by the streams of Thy abundant grace dost fill Thy city with joy—and open the font of Baptism all over the world for the renewal of the nations: that, by the command of Thy majesty, it may receive the grace of Thy Only Son from the Holy Spirit.

The Celebrant divides the water with the Sign of the Cross, for it is because of the Passion and Death of Christ that Baptism has the power of giving us the life of God.

May He by a hidden mingling of His divine power make this water fruitful for the re-birth of men, so that heavenly children, conceived in holiness, may come forth from the immaculate womb of this divine font, re-born new creatures: and that, however they may differ in sex or in age, they may be brought forth to the same childhood by grace, their mother.

Therefore, by Thy command, Lord, may all unclean spirits depart far from here; may the whole malice of diabolical deceit be entirely banished: may no power of the enemy prevail here; may he not fly about to lay his snares: may he not creep in secretly; may he not corrupt with his infection.

The Celebrant touches the water with his consecrated hand, so that all the power of the evil spirit may be driven from the font.

May this holy and innocent creature be free from all the assaults of the enemy, and be purified by the removal of all his malice, May it be a living fountain, a recreating water, a purifying stream: so that everyone who shall be washed in this saving bath may obtain, by the working of the Holy Spirit, the grace of perfect purification.

He makes the Sign of the Cross three times over the water, blessing it in the Name of the Most Holy Trinity, in which Name we are baptized.

Therefore I bless you, O creature of water, by the living God, by the true God, by the holy God; by that God Who in the beginning separated you by His word from the dry land, and Whose Spirit moved over you.

He divides the water with his hand and sprinkles some of it towards the four quarters of the globe; for the Baptismal grace of Christ is to reach all nations.

Who made you flow from the fountain of paradise and commanded you to water the whole earth with your four rivers: Who, changing your bitterness in the desert into sweetness, made you good to drink; Who produced you out of a rock to quench the thirst of the people.

I bless you also by Our Lord Jesus Christ, His Only Son, Who in Cana of Galilee, by a wonderful miracle of His power, changed you into wine; Who walked upon you, Who was baptized in you by John in the Jordan (*to make all the waters of the world potentially holy for the Sacrament of Baptism*). Who made you flow out of His Side together with His Blood, and commanded His disciples that believers should be baptized in you, saying: "Go, teach all nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit."

Almighty God, mercifully assist us who are obeying this command. Do Thou graciously breathe upon us.

The Celebrant breathes three times on the water in the form of a cross, asking that the Holy Spirit, God's "Breath" may come upon it.

Bless these pure waters with Thy mouth, so that besides their natural power of cleansing men's bodies, they may also be effective for cleansing their souls.

He plunges the Paschal Candle three times into the water, saying each time:

MAY THE POWER OF THE HOLY SPIRIT DESCEND INTO ALL THE WATER OF THIS FONT!

And he breathes three times on the water in the form of the Greek letter "Psi", the symbol of the Holy Spirit, asking that He may fructify this water, this pure womb of our Mother the Church, to bring forth new children to God, through Jesus Christ.

And make the whole substance of this water fruitful for re-birth. Here may the stains of all sins be washed out; here may human nature, created to Thy image and re-formed to the glory of its Creator, be cleansed from all filth of the ancient human sin: so that all who receive this sacrament of rebirth may be born again as new children of true innocence, through Our Lord Jesus Christ, Thy Son, Who shall come to judge the living and the dead and the world by fire. Amen.

One of the assistants now sprinkles us all with this blessed water, to make us ready for the renewal of the grace of our Baptism, while the Celebrant pours some of the Oil of Catechumens into the water, saying:

May this font be made holy and fruitful by the oil of salvation, for those who will be born anew herein unto life everlasting. Amen.

Then he pours some of the Holy Chrism, saying:

May this infusion of the chrism of our Lord Jesus Christ and of the Holy Spirit, the Strengtheners, be made in the Name of the Most Holy Trinity. Amen.

And to complete the blessing of the Font, he pours both Holy Oils at once into its waters, and mixes them in with his hand, so that the power of Christ through His Spirit may fill and penetrate and fructify all the

water of the font to bring forth new children to God, saying:

May this mingling of the chrism of sanctification, with the oil of anointing and of the water of Baptism, be made in the Name of the Father, and of the Son, and of the Holy Spirit.

Amen.

HOLY BAPTISM*

At last the time has come for the Candidates to be incorporated into Christ, to be buried in His Death and rise again with His Life by Holy Baptism, on this Day of His Rising from the dead. And the time has come for us, who are already members of Christ, to renew in the Baptism of these new members, the grace of our own Baptism, the grace of dying to sin and of rising "from a cold and dead life to a holier and more fervent one", a life lived for God and for our neighbor in whom Christ dwells. Let us therefore, during this administration of the Sacrament, pray for the new candidates who are becoming our brothers in Christ, rejoice with our Mother the Church in the increase of her children; and renew our own Baptismal profession of faith and our desire for the full flowering of the graces of this Sacrament, so that the life and light of Christ may completely take possession of us all.

In the early Church, all the preliminary ceremonies of our present Rite of Baptism were so many steps towards the Sacrament taken one by one during the Lenten period of preparation. The last step before Baptism itself,—the final exorcism to free the candidates from the power of the devil, and their anointing with the Oil of Catechumens "unto life everlasting", in preparation for the water of Baptism—took place on Holy Saturday afternoon for those who were to be baptized that night. So now, when it is possible, a priest other than the Celebrant of the Holy Saturday Liturgy has been leading the candidates up these preliminary steps, administering these preparatory rites of Baptism, in the sacristy or some other convenient place, while the Celebrant himself has been blessing the Font. They are now, therefore, ready for the actual administration of the Sacrament.

* If the Sacrament of Baptism is not to be administered now, please turn to page 47, the Litany of the Saints.

The Celebrant changes his purple vestments of preparation for white vestments of joy. He then leads the candidates to the Font, and first asks each one his name. Then comes the final profession of faith, and expression of desire for the Sacrament.

N, do you believe in God the Father almighty, Creator of heaven and earth?

Candidate: I do believe.

Do you believe in Jesus Christ, His only Son, our Lord, who was born and who suffered?

Candidate: I do believe.

Do you believe in the Holy Ghost, the holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body and life everlasting?

Candidate: I do believe.

What is it that you ask?

Candidate: Baptism.

Do you desire to be baptized?

Candidate: I do desire it.

Each candidate bends forward over the font, while his sponsors put each a hand on his shoulder. And the priest (or Bishop) administers the Sacrament of Baptism, pouring the water three times upon his head in the form of a cross, saying at the same time.

N. I BAPTIZE YOU IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

The priest then anoints the newly-baptized on the crown of the head with Holy Chrism in the form of a cross, saying:

May He Who has caused you to be born again of water and the Holy Spirit, and has granted you remission of all your sins, almighty God Himself, the Father of our Lord Jesus Christ, anoint you with the Chrism of salvation in the same Jesus Christ Our Lord unto life eternal.

This anointing with Holy Chrism shows that the newly-baptized are now Christians, Christ's Own, anointed with His Own royal anointing, made members of the kingly priesthood, the royal nation of the Church. Then the priest gives each of the newly Baptized a white robe,

visible sign of the grace he has just received, the vestment of his priestly office as a Christian to take part in offering the Holy Sacrifice through the hands of an ordained priest, and to receive the other Sacraments.

Receive this white garment, and bear it without spot before the judgment seat of our Lord Jesus Christ, that you may win everlasting life. Amen.

And, finally, the priest gives a lighted candle, sign of the life of Christ he has just received, to each candidate, (now truly "candidatus", which means "clothed in white") saying:

Receive this lighted lamp and keep your Baptism without blame. Obey the commandments of God, so that when Our Lord shall come to His marriage Feast, you may meet with Him and all His saints in the heavenly court and there live forever and ever. Amen.

Go in peace, and may the Lord be with you. Amen.

THE SACRAMENT OF CONFIRMATION

In the Cathedral on Holy Saturday, when our Bishop is present, he gives the newly-baptized adults the Sacrament of Confirmation at once, as was done in the early Church. For this Sacrament is the completion of our baptismal initiation into the life of Christ. It "confirms" our Baptism in much the same sense as that in which we write a letter saying "in confirmation of our conversation . . ." By it we become "strong and perfect Christians and soldiers of Jesus Christ". We become full-grown Christians, fully commissioned and empowered to take our part in offering the Holy Sacrifice of the Mass, to be witnesses of Christ both by example and by word, wherever we have the opportunity. We become responsible, as grown-up Christians, for the welfare of the Mystical Body of Christ, in our families, in our jobs, in our social relationships of all kinds,—to defend our faith when necessary, to be witnesses to its truth and joy and vitality at all times, to all our neighbors. Thus it is most fitting that, on this day of the fullness of Christ's life, whenever it is possible, Confirmation should be given to adult converts immediately after Baptism.

The Bishop first says to the candidates: May the Holy Spirit come down upon you, and the power of the Most High keep you from all sin. Amen.

Adjutorium nostrum in nomine Domini. (Our help is in the name of the Lord.)

ALL: Qui fecit cælum et terram. (Who has made heaven and earth.)

Domine, exaudi orationem meam. (O Lord, hear my prayer.)

ALL: Et clamor meus ad Te veniat. (And let my cry come unto Thee.)

Dominus vobiscum. (The Lord be with you.)

ALL: Et cum spiritu tuo. (And with your spirit.)

The Bishop stretches his hands over the candidates and says: Let us pray: Almighty, everlasting God, Who hast deigned to regenerate these Thy servants by water and the Holy Spirit, and hast given them remission of all their sins; send forth upon them Thy sevenfold holy Spirit, the Paraclete from heaven.

ALL: Amen.

The Spirit of wisdom and understanding. ALL: Amen.

The Spirit of counsel and fortitude. ALL: Amen.

The Spirit of knowledge and piety. ALL: Amen.

Fill them with the spirit of Thy holy fear and sign them with the Sign of the Cross of Christ in mercy unto eternal life, through the same Jesus Christ, Thy Son, Our Lord, Who lives and reigns with Thee in the unity of the Holy Spirit, God, for ever and ever.

ALL: Amen.

The Bishop then administers the Sacrament, anointing each candidate on the forehead with Holy Chrism in the form of a cross, saying:

N., I sign you with the sign of the Cross, and I confirm you with the Chrism of salvation; in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then he gives each one a slight tap on the cheek, saying: Peace be with you! *(a substitute for the kiss of peace which the Bishop used to give the newly confirmed in the early Church).*

Then the following brief song of prayer and praise is said, or sung.

Confirm, O Lord, what Thou hast wrought in us, from Thy holy temple which is in Jerusalem.

Glory be to the Father and to the Son and to the Holy Spirit.

As it was in the beginning, is now, and ever shall be, for ever and ever. Amen.

And the Bishop says a final prayer for the newly baptized and confirmed:

Ostende nobis, Domine, misericordiam tuam. (O Lord, show us Thy mercy.)

ALL: Et salutare tuum da nobis. (And grant us Thy salvation.)

Domine, exaudi orationem meam. (O Lord, hear my prayer.)

ALL: Et clamor meus ad te veniat. (And let my cry come unto Thee.)

Dominus vobiscum. (The Lord be with you.)

ALL: Et cum spiritu tuo. (And with your spirit.)

Let us pray:

O God, Who didst give Thy Holy Spirit to Thy apostles, and hast willed that through them and their successors the same Gift should be given to all the faithful: look graciously on the service we humbly render to Thee: and grant that the same Spirit coming down upon those whose foreheads we have anointed with holy Chrism and signed with the sign of the Cross, may, by His gracious indwelling, make them a temple of His glory, Who liveth and rules with the Father and the same Holy Spirit, God, for ever and ever.

ALL: Amen.

THE LITANY OF THE SAINTS

Christ has risen in His new members, who, clothed in the white garments of His grace and carrying His Light in their souls, are now ready to take part for the first time in offering the Holy Sacrifice of the Mass. Christ has risen in us, filling us with a greater abundance of His grace. All together, members of one Body, we now make ready to take part in the first Mass of Easter. In

preparation for offering the Holy Sacrifice, we all first sing together the Litany of the Saints.

We ask God to have mercy on us. We ask Our Lady to pray for us. We ask the holy angels to pray for us. We ask the Patriarchs and Prophets, the Apostles and Evangelists and Disciples, the Martyrs, the Bishops and Confessors, the teachers and priests, the monks and hermits, the virgins and holy women—all our triumphant brethren in heaven to pray and make intercession for us, and particularly for the newly-baptized, so that through this Easter Feast we may come to join the saints in the everlasting happiness of heaven.

Then we ask God to deliver us from evils of all kinds, spiritual and physical, especially the final evil of everlasting death. We ask these blessings through all the Mysteries of Our Lord's life. We ask for the welfare of the Church and all her members, for the fruits of the earth, for eternal rest for the faithful departed. We ask that the Lamb of God, Who has taken away the sins of the world, Who was slain and now is glorified on this Day of His Resurrection, may spare us and have mercy on us.

During all this Litany, the Celebrant and his ministers have been lying prostrate on the steps in front of the altar. But when we reach the invocation "Peccatores, Te rogamus adui nos" (Sinners, we beseech Thee, hear us!), they arise and go to re-vest for the solemn celebration of the Mass. The candles for the Mass are lighted on the altar, while we finish the singing of the Litany, which leads directly into the solemn Kyrie Eleison of the Mass itself.

Since we need only repeat each invocation with the choir, exactly as the chanters and sacred ministers first sing it, let us now join with our voices, as well as our hearts, in singing this great common prayer of the Church, the entrance-song to the First Easter Mass.

Kyrie, eleison. Christe, eleison. Kyrie eleison.

Christe, audi nos. Christe, exaudi nos.

Pater de cœlis —————	De - us,	mise -	ré - re	no-bis.
Fili, Redemptor mundi,	De - us,	mise -	ré - re	no-bis.
Spíritus Sancte,	De - us,	mise -	ré - re	no-bis.
Sancta Trínitas, unus	De - us,	mise -	ré - re	no-bis.

Sancta Ma - - - - -	rí - a,	o - ra pro no-bis.
Sancta Dei —————	Gé-ni-trix,	o - ra pro no-bis.
Sancta Virgo —————	Vír-gi-num,	o - ra pro no-bis.
Sancte —————	Mí-chael,	o - ra pro no-bis.
Sancte —————	Gá-bri-el,	o - ra pro no-bis.
Sancte —————	Rá-pha-el,	o - ra pro no-bis.
Omnes Sancti Angeli et Ar - -	chánge-li,	orá - te pro no-bis.
Omnes Sancti beatórum Spirítuum	ór - di-nes,	orá - te pro no-bis.
Sancte Joánnes Bap - - - -	tí - sta,	o - ra pro no-bis.
Sancte —————	Jo - seph,	o - ra pro no-bis.
Omnes Sancti Patriárchæ et Pro	phé - tæ,	orá - te pro no-bis.
Sancte —————	Pe - tre,	o - ra pro no-bis.
Sancte —————	Pau - le,	o - ra pro no-bis.
Sancte An - - - - -	dré - a,	o - ra pro no-bis.
Sancte Jo —————	án - nes,	o - ra pro no-bis.
Omnes Sancti Apóstoli et Evange	lí - stæ,	orá - te pro no-bis.
Omnes Sancti Discípuli ————	Dó-mi-ni,	orá - te pro no-bis.
Sancte —————	Stépha-ne,	o - ra pro no-bis.
Sancte Lau - - - - -	rén - ti,	o - ra pro no-bis.
Sancte Vin - - - - -	cén - ti,	o - ra pro no-bis.
Omnes Sancti —————	Már-ty-res,	orá - te pro no-bis.
Sancte Sil - - - - -	vé - ster,	o - ra pro no-bis.
Sancte Gre - - - - -	gó - ri,	o - ra pro no-bis.
Sancte Augu - - - - -	stí - ne,	o - ra pro no-bis.
Omnes Sancti Pontífices et Confes	só - res,	orá - te pro no-bis.
Omnes Sancti Do - - - - -	ctó - res,	orá - te pro no-bis.
Sancte An - - - - -	tó - ni,	o - ra pro no-bis.
Sancte Bene - - - - -	dí - cte,	o - ra pro no-bis.
Sancte Do - - - - -	mí-ni-ce,	o - ra pro no-bis.
Sancte Fran - - - - -	cí - sce,	o - ra pro no-bis.
Omnes Sancti Sacerdótes et Le -	ví - tæ,	orá - te pro no-bis.
Omnes Sancti Mónachi et Ere -	mi- tæ,	orá - te pro no-bis.
Sancta María Magda - - - -	lé - na,	o - ra pro no-bis.
Sancta —————	A - gnes,	o - ra pro no-bis.
Sancta Cæ - - - - -	cí - li - a,	o - ra pro no-bis.
Sancta —————	A - ga-tha,	o - ra pro no-bis.
Sancta Ana - - - - -	sta-si-a,	o - ra pro no-bis.
Omnes Sanctæ Vírgines et ————	Ví-du - æ,	orá - te pro no-bis.
Omnes Sancti et Sanctæ ————	De - i,	intercédi te pro no-bis.

Propí - - - - - **- ti - us e - sto,** parce no-bis, Dómi-ne.
 Propí - - - - - **- ti - us e - sto,** ex-áu-di nos, Dómi-ne.
 Ab ————— **om-ni ma - lo,** lí-be-ra nos, Dómi-ne.
 Ab om ————— **ni pec- cá - to,** lí-be-ra nos, Dómi-ne.

A mor - - - - - *te per-* **pé-** *tu-a*, lí-be-ra nos, Dómi-ne.
 Per mystérium sanctæ incarnati ó-nis **tu** - æ, lí-be-ra nos, Dómi-ne.
 Per ad - - - - - *véntum* **tu** - um, lí-be-ra nos, Dómi-ne.
 Per nat^lvi - - - - - *tá-ícm* **tu** - am, lí-be-ra nos, Dómi-ne.
 Per baptismum et sanctum jejú *ni-um* **tu** - um, lí-be-ra nos, Dómi-ne.
 Per crucem et passi - - - *ó-nem* **tu** - am, lí-be-ra nos, Dómi-ne.
 Per mortem et sepul - - - *túram* **tu** - am, lí-be-ra nos, Dómi-ne.
 Per sanctam resurrecti - - *ó-nem* **tu** - am, lí-be-ra nos, Dómi-ne.
 Per admirábilem ascensi - - *ó-nem* **tu** - am, lí-be-ra nos, Dómi-ne.
 Per advéntum Spíritus San - *cti Pa-* **rá-** *cli-ti*, lí-be-ra nos, Dómi-ne.
 In di - - - - - *e ju-* **dí-** *ci-i*, lí-be-ra nos, Dómi-ne.

Pec - - - - - *ca-* **tó** - *res*, te ro-gámus, audi nos.
 Ut no - - - - - *bis* **par** - *cas*, te ro-gámus, audi nos.
 Ut Ecclesiám tuam sanctam †]
 [régere et conserváre — *digné* - *ris*, te ro-gámus, audi nos.
 Ut Domnum Apostólicum et omnes]
 [ecclesiásticos ordines † in sancta]
 [religióne conserváre — *digné* - *ris*, te ro-gámus, audi nos.
 Ut inimicos sanctæ Ecclesiæ]
 [humiliáre ————— *digné* - *ris*, te ro-gámus, audi nos.
 Ut régibus et princípibus christiánis]
 [† pacem et veram concórdiam]
 [donáre ————— *digné* - *ris*, te ro-gámus, audi nos.
 Ut nosmetípsos in tuo sancto]
 [servítio † confortáre et conserváre *digné* - *ris*, te ro-gámus, audi nos.
 Ut ómnibus benefactóribus nostris †]
 [sempitérna bo-na ————— *re-trí-bu-as*, te ro-gámus, audi nos.
 Ut fructus terræ dare et conserváre *digné* - *ris*, te ro-gámus, audi nos.
 Ut ómnibus fidélibús defunctis †]
 [réquiem ætéarnam donáre *digné* - *ris*, te ro-gámus, audi nos.
 Ut nos exaudíre - - - - - *digné* - *ris*, te ro-gámus, audi nos.

Agnus Dei, qui tollis peccáta mundi, parce nobis Dómine.

Agnus Dei, qui tollis peccáta mundi, exaudi nos, Dómine.

Agnus Dei, qui tollis peccáta mundi, miserere nobis.

Christe, audi nos. Christe, exaudi nos.

THE FIRST MASS OF EASTER

The Celebrant and his assistants return, now all vested in the white of joy. The penance and preparation of Lent are over. The Feast of Easter has begun. While the usual prayers at the foot of the altar are said, we all sing the Kyrie of the Mass.

The Celebrant goes up the steps of the altar, kisses it and incenses it as usual at the beginning of a Solemn Mass, and as soon as the Kyrie is finished, he intones the Gloria, and all the bells ring out to communicate our Easter joy to the whole world. This glorious song of praise to God and to His Son Who has taken away our sins, was once reserved to Easter alone, out of all the days of the year. Let us therefore join with the choir in singing our joy and praise.

Glory to God in the highest.

And on earth peace to men of good will!

We praise Thee, we bless Thee, we adore Thee, we glorify Thee, we give thanks to Thee for Thy great glory.

O Lord God, heavenly King, God the Father almighty.

O Lord, the only-begotten Son, Jesus Christ. O Lord God, Lamb of God, Son of the Father. Thou Who takest away the sins of the world, have mercy on us. Thou Who takest away the sins of the world, receive our prayer. Thou who sittest at the right hand of the Father, have mercy on us.

For Thou alone art holy. Thou only art the Lord. Thou alone, O Jesus Christ, art most high, with the Holy Spirit, in the glory of God the Father. Amen.

The Prayer

The Celebrant sums up the Church's prayers, and ours, for the new children of God, born this morning, that they may truly live in accordance with what they have become, — the children of God in Christ.

Dominus vobiscum. (The Lord be with you.)

ALL: Et cum spiritu tuo. (And with your spirit.)

Let us pray:

O God, Who makest this most holy night to shine with the glory of the Lord's Resurrection; preserve in the new children of Thy family the spirit of adoption which Thou hast given; that, made new in body and in soul, they may give Thee pure service, through the same Jesus Christ Our Lord, Thy Son, Who lives and rules with Thee in the unity of the Holy Spirit, God, for ever and ever.

ALL: Amen.

The Epistle: Colossians 3

The Sub-Deacon now gives us God's first message of this first Easter Mass, — a summary of the mystery of Christian living. We are risen with Christ, Who is now in heaven at God's right hand. He is our life. Our real interests and desires and ambitions are with Him in heaven. We are now dead to the interests and ambitions which lead men away from heaven, and from living a life of love of God and their neighbors on earth. We may even seem dead to non-Christians, since we are not concerned any more with most of the ambitions which make up their kind of life. Our true vitality is hidden, but it will shine out on the last Day when Christ's members will appear with Him, clothed visibly in the glory of His Resurrection.

Brethren: If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God: mind the things that are above, not the things that are upon the earth. For you are dead, and your life is hid with Christ in God. When Christ shall appear, Who is your life, then you also shall appear with Him in glory.

The Alleluia

Alleluia has become just another word to most people today. We hear it occasionally in negro spirituals as "Hallelujah" and do not know what it means, or why it is used. But in reality it is one of the most beautiful and meaningful words in human language, a kind of foretaste of the language of heaven. It is a most holy word, a sacramental word. It is at once a shout

of holy joy and a song. As nearly as it can be translated, it means: God is present, praise we Him! It is the song of the redeemed, the "new song" which God puts on His Own children's lips to sing to Him, the song of our heavenly home-country.

During these nine weeks of penance and preparation since Septuagesima, we have not said or sung this most holy word of joy. But now Our Lord is present with us in His Risen glory. He has redeemed us; we have risen with Him. In the glory of His Presence, our Alleluia breaks out once more, and throughout this Easter Feast, we will sing it again and again, as the one word which can express the fullness of our Easter joy.

(In the Cathedral, before we sing our first Alleluia, the Sub-deacon first goes to our Bishop and says: Most Reverend Father, I announce to you the great joy which is Alleluia!) The Celebrant sings the first Alleluia. And, with the choir, we all echo his praise:

ALLELUIA

Again he sings in a higher note: ALLELUIA! and and we echo his praise, ALLELUIA!

And a third time, on a still higher note, he sings: ALLELUIA!

And we echo: ALLELUIA.

Then the choir expands our song into a hymn of praise.

Give praise to the Lord, for He is good; for His mercy endureth for ever.

O praise the Lord, all ye nations: and praise Him all ye people.

For His mercy is confirmed upon us, and the truth of the Lord remaineth for ever.

The Gospel: Matthew 28

God announces to us the great "Good News" of all time, the fact of the Resurrection. The Deacon, who is His mouthpiece, first asks the Celebrant's blessing. (In the Cathedral, he asks our Bishop's blessing.)

Sequentia sancti Evangelii secundum Mattheum. (The continuation of the holy Gospel according to Matthew.)

ALL: Gloria tibi, Domine! (Glory be to thee, O Lord.)

And, in the end of the Sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre. And behold there was a great earthquake. For an angel of the Lord descended from heaven, and coming, rolled back the stone and sat upon it: and his countenance was as lightning and his raiment as snow. And for fear of him, the guards were struck with terror and became as dead men. And the angel answering said to the women: Fear not you: for I know that you seek Jesus Who was crucified: He is not here: for He is risen, as He said. Come and see the place where the Lord was laid. And going quickly, tell ye His disciples that He is risen: and behold He will go before you into Galilee: there you shall see Him. Lo, I have foretold it to you.

Laus tibi, Christe! Praise to Thee, O Christ.

THE OFFERTORY OF THE MASS

We give to God our Bread and Wine

The Celebrant offers to God the bread and wine which will become the Body and Blood of Christ — new bread and wine for this first Sacrifice of the newly Baptized and of our renewed selves. This bread and wine stand on the altar for us, who have become one Body, One Bread in Christ, who now offer ourselves with the whole Church in the offering of the bread and wine to God. At the Consecration, Our Lord will offer our new sacrifice in and with His Own, and, in Holy Communion, He will come to the newly-baptized for the first time as the new Food of their new life, and to us as the new Food of our renewal in Him.

When the bread and wine have been offered to God, the offerings, the altar, the Celebrant and his ministers, and ourselves, are incensed, honoring us all and uniting us in the offering of this sacrifice of sweetness. After the washing of his hands, and the prayer to the Most Holy Trinity, the Celebrant turns to us to ask for our expressed cooperation in the Sacrifice:

Pray, brethren, that my sacrifice and yours may be acceptable to God, the Father Almighty.

May the Lord receive this Sacrifice at your hands, to the praise and glory of His Name, to our own benefit and to that of all His holy Church. Amen.

Prayer over the Offerings

Receive, we ask Thee, O Lord, the prayers of Thy people with the offering of sacrifices: that what has been begun in these Easter Mysteries, may, by Thy work, be profitable to us as a remedy for all eternity, through Our Lord Jesus Christ, Thy Son, Who lives and rules with Thee in the unity of the Holy Spirit, God, for ever and ever. (*The Celebrant raises his voice at the last words*), per omnia sæcula sæculorum, so that we may all answer

ALL: Amen.

THE ACTION OF THE MASS

We Give the Body and Blood of Christ with Him

The Preface

Dominus vobiscum. (The Lord be with you.)

ALL: Et cum spiritu tuo. (And with your spirit.)

Sursum corda! (Lift up your hearts.)

ALL: Habemus ad Dominum. (We have lifted them up to the Lord.)

Gratias agamus Domino Deo nostro. (Let us give thanks to the Lord, our God.)

ALL: Dignum et justum est. (It is worthy and right.)

Truly worthy and fitting, right and beneficial it is for us always to proclaim Thy glory, O Lord: but most especially during this most marvellous night when Christ Our Lord is sacrificed.

For He is the True Lamb, Who has taken away the sins of the world, Who by dying has destroyed our death, and by rising again restored our life.

And therefore, with the Angels and Archangels, with the Thrones and Powers, with the whole host of the heavenly army, we sing the hymn of Thy glory, saying:

Holy, holy, holy, Lord God of hosts. Heaven and earth are full of Thy glory. Praise in the highest! Blessed is

He Who comes in the Name of the Lord. Praise in the highest!

Prayer that our offerings may be received

We, therefore, humbly pray and beseech Thee, most merciful Father, through Jesus Christ, Thy Son, Our Lord, that Thou wouldst receive as acceptable and bless these gifts, these offerings, these holy and unblemished sacrifices:

We offer this Sacrifice for the Church

Which we offer up to Thee, first for Thy holy catholic Church, that it may please Thee to grant her peace, to protect, unite and govern her throughout the world: together with Thy servant ———, our Pope, and ———, our Bishop, and all those who truly believe and practice the Catholic and apostolic faith.

**We offer this Sacrifice for our friends and
all present**

Remember, O Lord, Thy servants and handmaids ——— and ———, and all those here standing around Thy altar, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee this sacrifice of praise, for themselves and all those dear to them, for the redemption of their souls, for the hope of their salvation and safety: and who now pay their vows to thee, the eternal God, living and true.

**We offer this Easter Sacrifice together with
Our Lady and the Saints**

Joined together in communion with, and celebrating the most holy night of the Resurrection of Our Lord Jesus Christ according to the flesh: and venerating also first of all the memory of the glorious ever Virgin Mary, Mother of the same Jesus Christ, our God and Lord: and also of Thy blessed Apostles and Martyrs: Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and all Thy holy ones; by whose merits and prayers grant that in all things we may be defended

by the help of Thy protection, through the same Christ Our Lord. Amen.

We therefore beseech Thee, O Lord, graciously to accept this offering of our service, which is also that of Thy whole family, which we make to Thee on behalf of these whom Thou hast deigned to bring to a new birth by water and the Holy Spirit, giving them remission of all their sins: and to order our days in Thy peace and command that we should be snatched from eternal damnation and numbered among the flock of Thy chosen, through Christ Our Lord. Amen.

O God, we ask that Thou mayest condescend to make this oblation in all things blessed, approved, ratified, reasonable and acceptable: that it may become for us the Body and Blood of Thy most beloved Son, Our Lord Jesus Christ:

THE CONSECRATION

Who, on the day before He suffered, took bread in His holy and honorable hands; and having lifted His eyes to heaven, to Thee, God, His almighty Father, giving thanks to Thee, He blessed, broke and gave it to His disciples, saying: Take and eat ye all of this, **FOR THIS IS MY BODY.**

In the same way, after He had dined, taking also this excellent Chalice into His holy and honorable hands, and giving thanks to Thee, He blessed and gave it to His disciples, saying: Take and drink ye all of this, **FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.**

As often as you do these things, you shall do them in memory of Me.

We offer Christ and ourselves with His Own Offering

Wherefore, O Lord, we Thy servants and also Thy holy people, remembering the blessed Passion of the same Christ, Thy Son, Our Lord, and also His Resurrection from the depths and His glorious Ascension into heaven, offer to Thy glorious Majesty, from Thine

own gifts and presents, the pure Victim, the holy Victim, the spotless Victim, the Holy Bread of eternal life and the Chalice of everlasting salvation:

Upon which condescend to look favorably and peacefully, and to receive them as acceptable, in the same way as Thou didst condescend to consider acceptable the gifts of Thy just servant, Abel, and the sacrifice of our Patriarch, Abraham; and that which Thy High Priest Melchisedech offered to Thee, a holy sacrifice, a spotless Victim.

We most humbly beseech Thee, almighty God, command these things to be carried by the hands of Thy holy messenger to Thine altar on high, in the sight of Thy Divine Majesty: that all of us who receive the most holy Body and Blood of Thy Son by this participation at the altar, may be filled with every heavenly blessing and grace, through the same Christ Our Lord. Amen.

We remember the dead

Remember also, O Lord, Thy servants and handmaids — and —, who have gone before us with the sign of faith and who sleep in the sleep of peace. To them, O Lord, and to all who rest in Christ, grant, we beseech Thee, the place of refreshment, light and peace, through the same Christ our Lord. Amen.

We ask for ourselves

And to us sinners also, Thy servants, who hope in the multitude of Thy mercies, condescend to give some part and companionship with Thy holy Apostles and Martyrs, with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia, and with Thy holy ones, into whose society, we beseech Thee, admit us, not considering our merits, but pardoning our offenses, through Christ Our Lord.

All things created are renewed in Christ's Sacrifice

Through Whom, O Lord, Thou dost always create, sanctify, vivify, bless and give us all these things:

Final Offering of Christ and ourselves in His Sacrifice

THROUGH HIM, AND WITH HIM, AND IN HIM, IS TO THEE, GOD THE FATHER ALMIGHTY, IN THE UNITY OF THE HOLY SPIRIT, ALL HONOR AND GLORY FOR EVER AND EVER.

ALL: AMEN.

THE COMMUNION

Prayers before Communion

Let us pray:

Taught by Thy saving teaching, and informed by Divine command, we dare to say: Our Father, who art in heaven; hallowed be Thy Name, Thy kingdom come, Thy Will be done on earth as it is in heaven.

Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation,

ALL: But deliver us from evil.

Amen.

Deliver us, we beseech Thee, O Lord, from all evils, past, present and to come, and by the intercession of the blessed and glorious ever Virgin Mary, Mother of God, together with Thy blessed apostles Peter and Paul, and Andrew and all the saints, mercifully grant peace in our days: that helped by the richness of Thy mercy, we may be always free from sin and secure from all disturbance, through the same Jesus Christ Thy Son Our Lord, Who lives and rules with Thee in the unity of the Holy Spirit, God for ever and ever.

Amen.

The peace of the Lord be always with you!

ALL: And with your spirit!

May this mingling and consecration of the Body and Blood of Our Lord Jesus Christ be to us who receive it effectual into life everlasting.

O Lord Jesus Christ, Who didst say to Thine Apostles: Peace I leave with you, my peace I give you; look not

upon my sins, but upon the faith of Thy Church, and grant her peace and unity according to Thy will: O God, Who lives and rules for ever and ever. Amen.

O Lord Jesus Christ, Son of the living God, Who according to the will of the Father, through the co-operation of the Holy Spirit, hast by Thy death given life to the world: deliver me by this Thy most holy Body and Blood from all my sins and from all evils; make me always cling to Thy commandments, and never let me be separated from Thee: Who lives and rules with the same Father and Holy Spirit, God for ever and ever. Amen.

Let not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through Thy goodness may it be unto me a safeguard and a healing remedy both of soul and body; Who lives and rules with God the Father in the unity of the Holy Spirit, God for ever and ever. Amen.

Holy Communion

The Celebrant communicates himself and then gives Communion to all his assistants, and to us.

Afterwards, instead of a Communion antiphon, we join in the singing of Vespers. Our risen Lord is present with us and in us: He has fed us with His Own Body and Blood. Let us thank Him and praise Him with our Alleluias, and with Our Lady's own great song of praise, the Magnificat, for He Who is mighty has indeed done great things for us today.

Alleluja, alleluja, alleluja.

Laudate Dominum omnes gentes: laudate eum, omnes populi.

Praise the Lord, all you nations: praise Him, all you people.

Quoniam confirmata est super nos misericordia ejus
For His mercy is confirmed upon us,

Et veritas Domini manet in æternum.

And the truth of the Lord remaineth for ever.

Gloria Patri et Filio: et Spiritui Sancto,

Glory be to the Father and to the Son and to the Holy Spirit

Sicut erat in principio et nunc et semper: et in
sæcula sæculorum. Amen.

*As it was in the beginning, is now and ever shall be,
for ever and ever. Amen.*

Alleluia, alleluia, alleluia.

The Magnificat

The choir sings the Antiphon.

And, at the end of the sabbath, when it began to
dawn towards the first day of the week, came Mary Mag-
dalen, and the other Mary, to see the sepulchre.
Alleluia.

*And we all join in Our Lady's song of praise, while, as
at every Solemn Vespers, the altar is incensed.*

Magnificat anima mea Dominum.

My soul doth magnify the Lord,

Et exsultavit spiritus meus: in Deo salutari meo.

And my spirit hath rejoiced in God my Savior.

Quia respexit humilitatem ancillæ suæ: ecce enim
ex hoc beatam me dicent omnes generationes,

*For He hath regarded the lowliness of His handmaid:
for behold from henceforth all generations shall
call me blessed.*

Quia fecit mihi magna qui potens est: et sanctum
nomen ejus.

*For He that is mighty hath done great things to me:
and holy is His Name.*

Et misericordia ejus a progenie in progenies: timen-
tibus eum.

*And His mercy is from generation unto generation,
unto them that fear Him.*

Fecit potentiam in brachio suo: dispersit superbos
mente cordis sui.

*He hath showed strength with His arm: He hath
scattered the proud in the conceit of their heart.*

Deposuit potentes de sede, et exaltavit humiles.

*He hath put down the mighty from their seat, and
hath exalted the humble.*

Esurientes implevit bonis: et divites dimisit inanes.
*He hath filled the hungry with good things, and the
rich He hath sent away empty.*

Suscepit Israel puerum suum: recordatus misericordiæ suæ.

He hath received Israel His servant, being mindful of His mercy.

Sicut locutus est ad patres nostros, Abraham et semini ejus in sæcula.

As He spoke to our forefathers, Abraham and to his seed for ever.

Gloria Patri et Filio: et Spiritui Sancto,

Glory be to the Father and to the Son and to the Holy Spirit,

Sicut erat in principio et nunc et semper, et in sæcula sæculorum. Amen.

As it was in the beginning, is now and for ever, world without end. Amen.

The Antiphon is repeated:

Vespere autem sabbati, quæ lucescit in prima sabbati, venit Maria Magdelene, et altera Maria, videre sepulcrum, alleluja.

The Prayer of Vespers and Post-Communion of the Mass

The Spirit of Christ is the Holy Spirit of Love. We pray that the Body of Christ which we have just received may, fill us all with His Spirit, making us all of one heart as we are all of one Body, members of Christ in His Church.

Dominus vobiscum. (The Lord be with you.)

ALL: Et cum spiritu tuo. (And with your spirit.)

Pour forth upon us, O Lord, the Spirit of Thy Love, that in Thy kindness, Thou mayest make of one heart those whom Thou hast fed with these Paschal sacraments, through our Lord Jesus Christ, Thy Son, Who lives and rules with Thee in the unity of the same Holy Spirit, God for ever and ever.

ALL: Amen.

The Dismissal

The Church, through the mouth of the Deacon, now sends us out from the Holy Sacrifice (Go, the Mass is finished, Alleluia, alleluia) to live our Alleluia and

proclaim it to the whole world. And we answer: Thanks be to God: The Lord is present with us. Let us praise Him.

ITE MISSA EST, ALLELUJA, ALLELUJA.

ALL: DEO GRATIAS, ALLELUJA, ALLELUJA.

Then the Celebrant (in the Cathedral, our Bishop) blesses us before the Last Gospel is said, summing up the whole mystery of God's wonderful love.

May almighty God bless you, the Father and the Son and the Holy Spirit!

Amen.

The Last Gospel

At the beginning of time the Word already was; and God had the Word abiding with him, and the Word was God. He abode, at the beginning of time, with God. It was through him that all things came into being, and without him came nothing that has come to be. In him there was life, and that life was the light of men. And the light shines in darkness, a darkness which was not able to master it.

A man appeared, sent from God, whose name was John. He came for a witness, to bear witness of the light, so that through him all men might learn to believe. He was not the Light; he was sent to bear witness to the Light. There is one who enlightens every soul born into the world; he was the true Light. He, through whom the world was made, was in the world, and the world did not recognize him. He came to what was his own, and they who were his own gave him no welcome. But all those who did welcome him he empowered to become the children of God, all those who believe in his name; their birth came, not from human stock, not from nature's will or man's but from God. And the Word was made flesh, and came to dwell among us; and we had sight of his glory, glory such as belongs to the Father's only-begotten Son, full of grace and truth.

Thanks be to God!

